

A proper dyalo-

ge/betwene a Genriffman and a husbandmā/
the complaynyng to other their miser-
rable calamite/through the am-
bicion of the clergye.

¶ An A. B. C. to the spirituale.

¶ Awake ye gostely persones / awake / awake
Bothe preste/pope/bisshoppe & Cardinall.
Considre wisely/what wayes that ye take
Daungerously beynge lyke to haue a fall.
Every where/the mischese of you all.

Farre and nere/breaketh oute very fast
Godde will nedes be reuenged at the last.

¶ How longe haue ye the worlde captured
In sore bondage/of mennes tradiciones?

Kynges and Emperoures/ye haue depnyed
Lewedly vsurpyng/their chese possessiones.

¶ Muche misery ye make/in all regiones.

Nowe youre fraudes /almoste at the latter cast
Of godde sore to be reuenged at the last.

¶ Poore people to oppresse/ye haue no shame
Awakynge for feare/of your donbbble tyranny.

Rightfull iustice ye haue put out of frame

Sekynge the lust of youre godde/the body.

¶ Therefore I dare you boldely certifie.

Very litle though ye be therof a gast

Yet god will be reuenged at the last.

O Christen reder / from rashnes refraine
Of hastye iudgemēt / & lyght sentence.
though sū rectē it frowardnes of bray
Thus to detecte y clergyes incōueniēce. (ne
Vnto ch:istes wordes gene / thou aduertence
Which saieth nothinge to be done so secretly
But it shall be knownen manifestly.

Where as men discern no grese of darcknes
Full litle is desyred the comfortable lyght
The daye is restrayned to shewe his clerenes
Tyll the clowdes be expelled of the nyght
As longe as we perceyue not wronge frō right
Nether holynes from false hypocrisie
The truthe can not be knownen manifestly.

Cursed they are / as Esaye dothe expresse
Which presume the euyl for good to commēde
Sayenge that swete is soure / & light darcknes
As nowe in the clergye / we may perpende.
Whos disguysed madnes in the later ende
As seynt Pank to Tymothe did prophesye
Shall be knownen to all men manifestly.

Example of wayne he dothe there recyte
Whos names were called Bāns & Zambres
Which by enchauntmēt / through deuels might
Strongely resisted the prophete Moyses.
Doynge lyke merueyls and wonderfullnes
So that none could the very trouth espye
Tyll their Jugglynge was knownen manifestly

Christe/like wise/with his predicacion
The phariſeyes ſhewynge outwarde holynes
Was a counted of ſmall reputacion
Vyce cloked vnder ſhorne of vertuousnes.
Vntill at the laſt their furionnes
Accuſyng the woman taken in aduoutery
They ſawe their fautes detecte manifeſtly.

Their vyces opened/they could not abyde
Shame dyuynge them to confuſyon
Which afore ſeaſon through pope holy pryde
They bolſtred out vnder abuſyon
It is the practyſe of their colluſyon.
Zeale of rightuousnes to fayne outwardly
Tyll their fautes be detecte manifeſtly/

Which in oure clergye is evidently ſene
Fayned godlynnes falſly pretendynge
Wherby moſte parte of people do wene
That they ſeke goddes honour in all thinge
How be it/men ſhuld ſe that their ſekynge
Is to confounde chriſtes goſpell vtterly
Were their fautes detecte manifeſtly.

What greater deſpyte can they ymagine/
Agaynſt god his hye honour to deface
Than to vſurpe on them his power diuine
Abhominably ſittinge in holy place?
Which hath continued longe tyme & ſpace
And ſhall with outragious blaſphemy
Till their fautes be detecte manifeſtly.

Scripture vnto them was first profcryd
Nefely without any prouocacion.
Which to receyue when it was offeryd
They refused with indignacion.
Wherfore touchinge their reformation.
Little trust is to be had certaynly
Tryf their fautes be detecte manifestly.

Thus to conclude/a ch:isten rede
Vnto pacience/ I the exhorite.
Aduertesynge/howe & in what maner
Christe rebuked this pharisycaff sorte.
Whom as Mathew in the. xxij. doth reporte.
With fearefull sentence he cursed earnestly
Their wicked fautes detectynge manifestly.

Nihil est opertum qd nō reuelatur. Math. x.

Here foloweth the Dialogue/the Gen
tillmā beginige first his cōplaynte.

Gentillman.

With sorowfull harte/maye I cōplayne
Concerninge the chauce/of my misery
Although paraucture it is but payne
Trueth oporessyd/with open tyranny.
My inheritaunce and patrimony.
Agaynst right/from me they kepe awaye.
Which saye / for my frendes soules they praye.

T Myne aunceteres of wouthy progeny
With rentes and lyuelood largely endued
Mayntayned their estates honorably
Aldyng the poore/indigenceto exclude.
Tyll at the last/the clergy to them sued.
Pretendinge godlynnes/vnder a fals waye
Sayenge they wold for their soules praye.

I Stourelly they alleged before their syghe
Howe after this lyfe is a purgatory.
Wherin their soules both daye & night
Shuld be tormented with out memory
Excepte of their substaunce transitory.
Vnto their seactes/they wold some what paye
Sayenge that they wold for their soules praye.

They bare them in hande that they had myghe
Synners to bynde & loose at their owne plesure
Takynge vpon them to leade theym a right
Vnto ioye/that euer shuld endure.
Of popes pardones they boosted the treasure.
Chalengynge of heuene & hell the fare
Sayenge/that they wold for their soules praye.

To trust wife or childern/they did dissuade
Eythir any frendes or persones temporall.
Offermyng/that oure loue shuld a way vade
Without any memory of them at all
Onely to hope in their seactes spirituall.
They entyced/with perswasiones gaye
Sayenge that they wold for their soules praye.

Thus with wylnes and argumentes vayne
Myne aunceters brought in to perplexite
Partely thorough feare of eternall payne
And partely for desyre of felicitye.
They consented makinge no difficulte
To graunte their requestes without delaye
Sayenge that they wold for their soules praye

Their these lordshippes and landes principall
With comodities of their possessyon
Vnto the clergye they gaue for the with all
Orsherunge their right successyon.
Which to receiue without exception
The conetous clergye made no deny
Sayenge that they wold for their soules pray

By the meanes wherof / I and such other
Suffryng the extremite of indigence
Are occasioned to theft or murther
Fallynge in to moche inconnenience.
Because the clergye agaynst conscience
Seioureth our possessions righte and daye
Sayeng y for our frendes soules they praye.

I haue wife and childern vpon my hande
Wantinge substaunce / their lifes to stayne
Wherfore to the clergye that haue my lande
Sometime I come and pitnously complayne
Whos statelines / to helpe me hauryng disdayne
With oute any comforte to me they saue
That for my frendes soules they daily praye.

Should I and my household for houngre dye
They wold not an halfe peny with vs parte
So that they lyue in welthe abundantly
Full litle they regardeoure woofull smerte.
To waste oure goodes they nothinge aduerse
In vicious lusses and pempons aray
Sayenge y for our frendes soules they praye.

They take vpon them apostles auctorite
But they folowe nothinge their profession
Often times they preache of chustles povertie
Howe be it towarde it they haue no affection.
Yf so be they pleate ones in possession
Garde it is to get ought fro them awaye
Sayenge/that for our frēdes soules they praye.

Thus must we beare their oppression
Whiles to complayne there is no remedye
The worlder they haue brought in subiection
Vnder their ambitious tyranny.
No respecter they haue to the mysery
Of vs poore gentillmen that be laye
Sayenge that for our frēdes soules they praye.

Alas/is it not a miserable case?
To se ydle persones voyde of pyte
Occupyng the landes before oure face
Which shuld pertayne vnto vs of duete.
They haue richesse/and we calamyte
Their honour encreaced/oures must defaye
Sayenge that for our frēdes soules they praye.

¶ The husbandman.
Syr/god geue you good merowe
I perceiue the cause of youre sorowe
And most lamentable calamyte.
As for the oppression intollerable
Of thes monstres so vncharitable
Whom men call the spiritualte.
Tronhe it is/ye poore gentillmen are
By their craftynes made nedy and bare
Your landes with holdinge by violence
How be it we husbandmen euery where
Are nowe in worisse condicion ferre
As it may be marked by experience.

¶ Gentillman.
In worse caas? nay/that can not be so
For lofe ouer the hoole worlders and fro
Namely here in oure owne region.
And thou shalt fynde that in their handes
Remayneth the chiefe lordeshippes and landes
Of poore gentillmens possession.
They haue oure aunceters lyuelood and rentes
Their principall fearmes and teneamentes
With temporall fredomes and libertees.
They haue gotten vnto their kingdomes
Many noble baronries and erldemes
With esquires landes and knightes fees.

¶ Husbandman.
Notwithstandinge yet they saye priersefly
That your Aunceters gaue to theym freely
Soche worldly dominion and lyuelood.

¶ Gentillman.
freely quod a? nay/that is but sayned

For they were certeynly therto constreyned
By their couetous discente and falshod
Husbandman.

Howe dyd they youre anncesteres compeff?
Gentillman.

Mary in threatnyng the paynes of hell
And sharpe punishment of purgatorie.
Wher to brenne/they made them beleue
Except they wolde vnto them geue
Parte of their substaunce & patrimeny.

Husbandman.
But howe wold they delyuer them fro thence?

Gentillman.
As they saide by their prayers assistance
Which with boostyng wordes they dyd a lorde

Husbandman.
Prayer? god geue her a shamesfull represe
for it is the moost briberyng these.

That ever was/ I make god a vowe.
for by her the clergy without doctre
Robber the hole countre rounde aboute

For the comones and estates none excepte.
I wote they haue prayed so longe all redy
That they haue brought the lande to beggary
And all they synes clene awaye strepte.

What soeuer we get with swete and laboure
That proffeth they awaye with their prayour
Sayenge they praye for oure soules all waye

But is their prayer not more awaylyng
To the deade soules/ than to the lynyng

So is it not worthe a rotten aye.

Gentillman.

To the sonles departed it is not profitable
For whye / thos that are in case dampnable
No assistance of prayour can attayne.
And as for purgatory ther is none
Although there be clerkes many one
Which to seeke it take moche payne.

Husbandman.

Than I wold their prayenge were at an ende
For yf they pray longe thus so god me mende
They shall make y lande worss than nough.
But nowe I will rehearse seriously
Howe we husbandemen full pituously
Vnto miserable wretchednes are brought.
Fyrst whan englonde was in his floures
Ordred by the temporall gouernoures
Knowenge no spiritnall iurisdiction.
Than was ther in eche state and degre
Aboundance and plentious prosperite
Peaceable welthe without affliction.
Noblenes of blood / was had in prync
Vertuousnes auanced / hated was vyce
Princes obeyd / with due reuerence.
Artificers and men of occupation
Quietly wanne their sustentacion
Without any greife of nedy indigence.
We husbandmen lyke wise prosperously
Occupyenge the seates of husbandry
Byerd fearmes of pryce competent.
Wherby oure lyninge honestly we wanne
And had ynough to paye every manne
Helpinge other that were indigent.
Tyll at the last the rauinous clergie

Throught their craftynes and hypocrisye
Gate to theyn worldly dominacion.
Than were we overcharged very sore
Oure fearmes set vp dayly more and more
With shamefull pryce in soche a fasshyon.
That we paye more nowe by halfe the sume
Than a foretymes we dyd of custome
Holdinge or ght of their possession.
Besyde this/other contentes of brybery
As payenge of rythes/open and peny
And for berynge of confession.
Also presles dueties and clerkes wages
Byenge of perdones and freres quarterages
With churches and aultares reparacion.
All oure charges can not be nombred
Wherwith we are greatly acombred
Ouerwhelmyd with desolacion.
We tourmoyle oure selves nyght and daye
And are sayne to dryncke whygge and whaye
For to maynteyne the clargyes facciones

T Gentilman.

This were a great shame to be knowen
Schynge halfe the realme is their owne
That they charge you with soche exaccions.
We thyncke it so to do is no small crime
For they kepte as good houses a foretyme
Whyles they? fearme hyers was ferre lesse

T Husbandman.

Ye/more plentious houses a great deale
How be yt in byndrynge the comone weale
They vse also this practyse deuile.
Where as poore husband men afore season

Accordinge vnto equite and reason
House or lande to fearme dyd desyre.
Without any difficulte they might it get
And yet no hygher price was ther vp set
Than good conscience did require.

But nowe their ambitious suttlete
Maketh one fearme of two or thre
Ye some tyme they bringe. vi. to one.
Which to gentillmen they let in farmage
Or elles to ryche marchauntes for avauntage
To the vndoynge of husbandman ech one.
Wherby the comones sufferinge damage
The hole lande is brought in to ramage

As by experience ye may well see.
Thus is the wealth of village and towne
With the fame of honorable renowne
Fallen in to miserable pouerte.
Plentuous housholdes hereby ar defayde
Reliefe of poore people is awaye strayde
Almes exyled with hospitalyte.
By soche meanes / all thinge waxeth dere
Complaynte of subiectes cryenge ferre and nere
Oppressed with greuous calamyte.

T. Gentillman.

Truely thou shewest the very abuse
Nenerthelesse concernynge oure excuse
Why we gentillmen fearmes occupye.
The principall occasion is onely this
That oure patrimony geuen awaye is
Vnto the wolves of the clergie.
By whos oppression we are so beggerd
That necessite hath vs compellyd

With fearmes soche shyft to make.
for as ye husbandmen can well vnderstande
Touchinge expences and charges of the lande
They disdayne any parte with vs to take.

Husbandman.

Ye by seynte Marye/ I you warrante
In soche cases/their ayde is very scant
Makinge curtesye to do any goode.
Let the realme go what way it woul
They hauynge ease/and their belyes full
Regardelittle the comone weale by the rode
Yf princes demaunde their succour or ayde
This answer of them is comunely saide
We are pore bedemen of youre grace.
We praye for your disceaced auncetries
For whom we synge masses and dirigees
To succour their soules in nedefull case.

Gentilman.

Oh/they afoorde prayers good cheape
Sayenge rather many masses by heape
Than to geue a poore man his dyner.
Wherfore as thou saydest/so god helpe me
I se of their prayenge no comodyte
Nether a pountage in any maner.
for whye with in thes. iij. hundred yere
Thoroughoute chustendome was not a free
Of thes/whom we mendicantes call.
And syth that tyme dyuers facciones
Of collegianes/monkes and chanones
Haue spred this region ouer all.
Also of prestes/were not the tenth parte
Which as they saye/haue none other arte

But for vs worldly people to praye.
And yet the worlde is nowc farre worſſe
As enery man ſelyth in his pooſſe
Than it was at that tyme I dare ſaye.
Wherefore the trueth openly to betryde
I wolde they ſhuld have their prauenge a ſyde
And geue theym ſelfes to labour bodely.

Husbandman.

It were harde to bringe theym therto
Vtterly refusynge any labour to do
Because they are people goſtely.

Gentilſman.

Were not the apoſtles goſtely alſo?

Husbandman.

Yes ſyr; but it is ſo longe ago
That their lynynge is oute of memorye.

Gentilſman.

We fynde it well in the newe teſtament.

Husbandman.

The clargye ſaye/it is not conuenient
For layemen therewith to be buſye.

Gentilſman.

Woſt thou wherefore they do that?

Husbandman.

In ſayth ſyr; I coniecture ſome what
And I ſuppoſe I do not miſſe erre.

Might men the ſcripture in Engliſhe rede
We ſecular people ſhuld than ſeinde dede

What Chriſt and the apoſtles lynes were.
Which I dout no bing are contrarie
Vnto the lynynge of oure clargye
Gyn to pompous ydlenes euery where.

Whos abhominacion ones knowne
Their pryde shuld be sone ouer throwen
And fewe wold their statelynes for beare.

C Gentyllman.

Thou hyttest the nayle vpon the heed
For that is the thinge that they drede
Least scripture shuld come vnto light.

God commaundyd man in the begynnynge
With sweat of vysage to wyne his lyuynge

As Moses in his fyrst boke dothe wyte.
And as Marke sayeth in the. vi. chapter
Christe here vpon erthe was a carpenter

Not dysdayninge an occupacion.

All the disciples vniuersally
With their handes laboured busily

Exchewynge ydle conuersacion.

C Husbandman.

Oure clargye lyue nothyng after their rate.

C Gentyllman.

No/they feke ydely to anaunce their estate
And to be had in reputacyon.

C Husbandman.

Are they worldly or gostly to saye the trolhe?

C Gentyllman.

So god helpe me I trowe none of both

As it apperith by their fasshion.

For in matters of worldly busynes

The clergye haue moche more censure

Than temporall men I ensurthe

The landes of lordes and dukes to possesse

Thei abasshe not a whit the seculernes

Chalengynge tytes of worldly honour

But is the realme in any necessitye
Where as they shuld condescend of duete
To stande by their prince with succour
Than to be of the world they denye
Sayenge that their helpe is spirituall
From the worlde makinge a separacion.

¶ Husbandman.

Whiles they vse soche craftynes to contriue
The temporall ought theym to depriue
Of their worldly dominacyon.
And euen as they saye that they are gostely
So without any assistance worldly
To lyue gostely they shuld haue no let.

¶ Gentilman.

That were an expedyent medicine
Accordinge vnto saynt Paules doctryne
Qui non laborat/non manducet.
Nowithstanding their power is so stronge
That whether they do ryght or wronge
They haue their owne will without fayle.
Their enemyes so ferre out breaketh
That all the worlde agaynst theym speaketh
But alas man what dothe it awayle?

¶ Husbandman.

The remedy that I can ymagyne
Were best that we together determyne
To get vs to london incontynent.
Where as it is here for a suret tolde
The kinge with his nobles dothe holde
A generall counsell or parlamene.

¶ Gentilman.

What woldest thou that we shuld do there?

Thusbondman.

The constraynte of oure myserye to declare
Vnder a meke forme of lamentacion.

TGentilman.

So shuld we be sure of soche answeres
As were made vnto the poore beggers
For their pituous supplicacyon.

Against whō y clergyes reson nought worthe
The soules of purgatory they brought forth
The beggers complaynte to discomfyte.
Wherefore against oure petition I the tell
They wold bringe out all the denells in hell
For to do vs some shamefull despyte.

Thusbondman.

And was ther none other waye at all
But the soules of purgatory to call
In ayde and assistance of the clergie.

TGentilman.

It was the snerest waye by seynt Ibone
For had they to playne scripture gone
I wouss they hadde betaken tardye.
The beggers complaynte was so grounded
That the clergie hadde be confounded
Had they not to purgatory hasted.

Thusbondman.

Where sayd they purgatory shuld be?

TGentilman.

By scripture they shewed no certente
Albeit with stowre wordes they it faced.
Enen like vnto the man which went
A certeyne straunge ylande to inuent
But whan he sawe he could it not fynde.

But is the realme in any necessitye
Where as they shuld condescend of duete
To stande by their prince with succour
Than to be of the world they denye
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¶ Gentleman.

That were an expedyent medicyne
Accordinge vnto saynt Pauls doctryne
Qui non laborat/non manducet.
Notwithstanding their power is so stronge
That whether they do ryght or wronge
They haue their owne will without fayle.
Their enemyes so ferre out breake
That all the worlde agaynst theym speaketh
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In ayde and assistance of the clergie.

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It was the suerest waye by seynt Ihone
For had they to playne scripture gone
I wouss they hadde betaken tardye.

The beggers complaynte was so grounded
That the clergie hadde be confounded
Had they not to purgatory hasted,

Husbondman.

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Gentilman.

By scripture they shewed no certente
Albeit with store of wordes they it faced.

Enen like vnto the man/which toene
A certeyne straunge ylonde to inuent

But whan he sawe he could it not fende.

Least his wit & travaile shuld seme in vayne
Reporte of other men he beganne to sayne
The simplicitie of rude people to blynde.

But touchinge oare communicacion
Ther is a nother consideracion

Which somewhat more troubleth my mynde
Thou knowest that in the parlamēt
The chiefe of y^e clergye are resident

In a marvellous great multitude.
Whos scarce displeasure is so terrible
That I iudge it were not possible

Any cause against them to conclude.
As for this ones we shal not be herde
And great men I tell the are a ferde
With them to haue any doynge.

Whosoever wylt agaynst them contende
Shalt be sure of a mischefe in the ende

Is he gentillman lorde or kynge.
And that vnto kynge Ihon I me reporte
With other princes & lordes a great sorte

Whom the cronycles expresse by name.
Whiles they were a lyue they did them trouble
And after their deathe with cruelnes double

They ceased not their honour to diffame.
Oyd not they so longe stryue & wastle
Against the good knyght syr Ihon olde castle
Other wise called lorde of Cobham.

That from hyghe heresye vnto treason
They brought him to synall destruction
With other many a noble man.

Moreover at seynt Edmundes bury some saye
That the famous prince duke Humfray

By them of his lyfe was abreniate.
Syr thetyme I conlde reckon mo
Whom they caused to be dispatched so
Parauenture some of no lowe estate.

The husbandman.

Their tyranny is great without fayle
Neuerthelesse yf we wold them assayle
With argumentes of the holy gospel.
They shuld not be ones able to resiste
For the wordes of oure sauour chryste
Shuld stopper them were they neuer so fell.
Whoin the xxiij. chapter of seynt Luke
To their great confusyon and rebuke
Forbyderh secular ambicion.

Wherin he himselfe example gane
Contemprnyng worldly honour to haue
Of this world claymyng no kingdome.
Also when his disciples for he he sent
He commaunded them to be content
With food and apparayle necessary.

Wherto saint Pauls doctrine accordinge
Saieth: hauynge meate drinke and clothinge
We shuld no thinge couer superflaously.

Gentilman.

Yf the holy gospel assage we shuld
As stronge heretike stake as they would

Vnto their churche disobedient
For why they haue commaunded straytely
That none vnder great payne be so hardye
To haue in englishe the testament.

Whiche as thou knowest at London
The bissshop makinge ther a sermon

With shamefull blasphemy was brent.

¶ Busbondeman.

Alas that cruelte goeth to my hert
Wherfor I feare me we shall all smert
At lengthe with bitter punisshment.

¶ Gentilman.

Vndouted it is greatly to be fearyd
Least the hole region shalbe plagyd
For their outragious blasphemy.

In kynge Henryes dayes of that name y^e fyft
The clergye their prude aboue to lyft

Persecuted christen brothers haynously.

The gospel of e^xhrist a syde to cast
Which at that tyme prospered fast.

With all their puyssaunce they dyd conspyre.
Every wherethey threwe theym in presones
In sharpe gayles/and horrible doungeones
Causynge many to be brent in fyre.

Their furious malice neuer stentyd
Tyll they had the light oute quenchyd
Of the gospel and holy scripture.

Wherof all booke that they could get
They caused on a fayre fyre to be set

To expell goddes worde doynge their cure.
But consyder what ther of did chaunce
Moste terrible plages of fearfull vengeance
And endles sorowe to cure nacion.

For within shorte season after they lost
Which many a mans lyfe dyd cost

In fraunce their domination.

Amonge them selves moste hatefull mourdre
Many stronge barayles/one after a nother

With great effusyon of englysshe bloode,
frende against frede/brother against brother,
Euery man at variaunce with other

The realme longe season in myschefe stood

Thus bondman.

This is nowe a dayes clene oute of mynde

T Gentillman.

I praye god/herafter we do not synde

The same vengeaunce for life offence
for as it is in the byble playnely red
God left neuer lande yet unpunished

Which agaynst his worde made resistance.

Thus bondman.

Well syr/yf scripture ye forthe bringe

I besche you/what is their answeringe

Are they so bolde goddes worde so denye?

T Gentillman.

Naye but after their ymaginacion

They make there of an interpretacion

Vnto the texte clene contrary

They assege the popes auctorite

Customes of aunycient antiquite

With diuers counseiles approbacion.

Also the holynes of religious fathers

With the bloode sheadinge of martirs

For their churches preservacion.

Beside that contynuaunce of yeres

Miracles of bisshoppes/monkes and freres

Whom for speciall patrones they holde.

And synassy to make a conclusion

In fortesyenger their abusyon

Other practyses they vse many folde.

They resorte to lordes and great estates
With whom they are dayly checke mates
Ye to saye therrouthe their soucraynes.
Where amonge other communicacion
They admonishe them with protestacion
To beware of thes heretikes Lutheranes.
Whom they saye is a secte newe fangled
With execrable heresy es entangled
Ekinge the churches perdition.
Which oure fore fathers as wise as we
Were contente with humble simplicitie
To honour/obeynge thair tucion.
Also none presumed till nowe a late
Against the clergye to beare any hate
Or grudged at their possession.

Chusbondman.

By seynt mary syr/that is a starcke lye
I can shewe you a worcke by and by
Against that poynte makinge obiection.
Which of warantise I dare be bolde
That it is aboue an hundred yere olde
As the englishe selfe dorhe testifie.
When the anctour with argumentes
Speaketh against the lordshippes & rentes
Of the clergye possessed wrongfully.

CGenailman.

Is it so olde as thou deest here expresse
Reprouynge their pompous lordlynes
So is it than no newe found heresy.

Chusbondman.

No/but alas/halfe the boke we want
Sauynge no more left than a remenant

From the begynnynge of the. vi. chapter verely.

C Gentillman.

As for that it maketh no matter

Begynne hardely at the sixte chapter

Redynge forth to the ende seriously.

For though old writings a per to be rude

Yet notwithstandinge they do include

The pithe of a matter most fructuously.

C Husbandman.

To rede it I shall be diligent

Though the stile be nothinge eloquent

With ornate speache set out curiously.

C Here foloweth an olde trearyse maad

de aboute the tyme of kynge Rys

charde the seconde.



Here as the clergy perceyvaith that
lordlynes & worldly dominio can
not be borne out bi scripture / the flie
they to argumentes of mēnes pers
suasyon sayenge after thys maner

Seynt Huges & seynt Swithune werethus los
des / & in this they ensued Chrystes lynyng & his
doctrine / therfore we may be lausfully thus los
des. But I wote well that Gabriel shall blowe
his borne or they haue proued the minor. That
is / that thes sayntes or patrones in this sued the
doctrine or the lyfe of Jesu Chryste. And of this
thou mayst se that soch argumentes that ar not
clothed with Chrystes lynyng or his teachyn
ge / be right nought worthe al though the clere
fes blynde with the moch folke in y world. But
here haue I no leysur to tell though I coulde /

what chesfaunce and costes the churche may
feith and what werres they hold to cōtynue this
symony and heresy so vnavisely brought in to y
churche. And yet they seke all the wayes therto
that they can. Ye in so moch that they go opely
armyd in to the felde to fytt chursten men / for to
get and holde soche lordshippe. And notwithstanding
standynge seynt Peter was so pore that he had
neither golde nor syluer as he saith in the Actes
of the apostles. And his other worldly good
he left / whan he beganne to sue Christe. And
a stowchynge the tytle of worldly lawe that he
had to soch worldly goodes / he made neuer cley
mene neuer resceyved after any worldly lord
shippe. And yet they call all their hole kingdom
seynt Peters grounde or lordshippe. And there
for seynt Bernarde writeth to Engenie y pope
sayenge. Yf thou wilt be a lorde / seke by a no
ther waye to attayne it / but not by this apostles
ryght for he may not geue the that he had not /
that he had he gaue / the whiche was busynes
vpon churches. Whether he gaue lordshippe or
no / here what he saith. Be ye not lordes in the
clergy / but be ye made forme and example off
Christes flocke. And least ye trowe this be not
sayde of trothe take kepe what Christe saith in y
gospell. The kinges of he then hane lordshippe
vpon them / for so be ye not so. Se howe playn
ly lordshippe is forboden to all apostles / for yf
thou be a lorde howe darest thou take vpon the
apostles hypp / or yf thou be a bysshoppe / howe da
rest thou take vpon the lordshippe? Pleynty thou

Act. iij.

Lib. 10. ij

i. Petri.

are forbidden bothe. And yf then wylt haue bothe
theto geither then shalt lese bothe/and be of the
number/of whych god pleynly by the prophet
re Vtee sayenge. They reygnyd but not by me
sayeth god. And yf we holde that/that is forbo
den/here wethat is boden of Chryste. He that
is greatest of you seþ he be made as younger
in symplence/and he that is a fore goere loke he
be as a seruaunt. Thys is y forme of apostles
lyfe/lordshypes forbidden and seruytis boden
thys sayeth saynt Bernerdethere. And therfor
no man may put a nother grounde besydes y
that is put whych is Chryste Jesu.

But yet I wote well that clarkes and rely
gyous folke that loue vnfrndly these lordlynes
wylt gloze here & saye/ y they occupie not soche
lordshypes in proper as secular lordes doo/
but in comone/lyke as the apostles & persyre pe
ple dyde in the begynnyng of Chrystes church
as writeth Saynt Luke in the fourthe chaptre
of the Actes of the apostles/the whyche had all
thynges in comone/lyke as seche clarkes and re
ligyous saye they haue nowre. In rekeninge
wherof no mā sayde of any thinge at that tyme/
thys is myne/so oure clarkes and namely rely
gyous people whan they wylt speake in termes
of their religyō. A pryuate person wylt not saye
this or thys is myne/ but in parson of all his
bretheren he wylt saye/this is oures. And ouer
thys they saye more sutely that they occupye
not this by tytle of secular lordshyppe/but by ty
tle of perpetuall almes. But what ever thy

people saye here/wemote take hede to the rule
of prefe that sayeth not. The whiche rule Chri-
ste teacheth vs in the gospell in dyuers places/
where he sayeth/beleue yethe workes. For why
by their workes ye shall knowe thei. And this
rule is wonder nedefull to a mā that hath a do
with any man of the Pharyseys condycyones.
For as Chryste sayeth Math. xxiii. They saye
but they do not. And so as Chrystes workes be
re witnesse of hym as he hym selfe sayeth / and
sheweth what he was and howe he lyued/
so the dedes and maner of lyuinge / or the
thyng in it selfe bearyth wytnesse wythout
fayle howe it stondyth amonge theym in this
poynte. And yf we take hede thus by this rule
we shall se at oure eye howe the clargye sayeth
other wyse than it is in dede. For in some place
in pryncate parsonne/ād in some place in comone
or parsonne aggregate / whiche is all one as
sayneth Austyne sayeth vppon the psalter / y clargy
occupyeth the secular lordshyppe secularly / &
so in propre. For in the same maner wyse as y
Barone / or the knyght occupyeth and gouer-
nyth hys baronrye or hys knyghtes fe / so after
the amortysyng occupyeth y clerc / y Mon-
ke / or Chanon / the Colledge or Conuente / the sa-
me lordshyppe & gouerneth it by y same lawes
in iudgement & punishinge as pryncynge ād
hangynge with seche other worldly turmetyng
the which some tyme belongyd to the secular
arme of the churche. Ye oft tymes we may se ho-
wethey busyethem selves to be kynges in their

stone/and reioyce them full moche in that civi-
lyte or secularite yf they may get it. And this
is an evidence that they wold gladly be fyn-
ges of all the realme or the world. For where their
londes & secular menes fraunchyse ar to gether
they strine who shaft have the galowes/or other
maner tourmētes for felawes. They kepe also
vnder bondage their tenautes and their yssue
with their landes. And this is the moste civillite
or secular lordshyppinge that any fyng or lord
de hath on his tenautes And therefore we maye
se howe they cleyme in their goodes a maner of
proper possessyon cōtrarye to the comennynge
of the comone goodes in tyme of the perfyte mē
in the begynnyng of Christes churche. And so
what so ever the clergy sayeth the dede sheweth
well that they have not their goodes in comon
lyfe as Christe with his apostles and perfyte
men had in the begynnyng of Christes churche.
For in holdyng or havyng of their goodes/is
properte of possessyon and secular lordshyppin-
ge. The which stendith not with y plente of chris-
tes perfeccyon in prestes as it sueth of this pro-
cesse and of that/that is declared before. And
as for that o iher glese that clerkes have here/
where they saye that they holde thes lordshyp-
pes by ytle of perpetuall almes. But here ye
shaft vnderstande that mercy or almes is a will
of releuinge of some wretche oute of his mysse
as Lyncolnienensis sayeth in the begynnyng
of his dictie. So that yf a man shuld effectual-
ly do almesse he must lofe to whom he shuld do

Almes

Dictio. ij

almesse to/were in mysease and had nede to be
 relenyd. In tofeninge wherof/ chyst onely assis
 gneth almesse to thos/in whom he marfeth my
 sease. And so here of this it will sue/that yf a
 man will releue one wretche and make a nother
 or mo/he dothe none almesse/ but rather mar
 feth mysease. And moche more he dothe none al
 messe yf he make richer thos persones that have
 no nede. For as moche as they be sufficient to
 theym selves/this hath no colour of almesse.
 For this may be better called a woodnes or a
 wastynge of goddes goodes. And euer this yf
 a man taketh thos goodes / the which god in the
 best wyse enen and with out erreures hath as
 sygned to the state of secular lordes / and geue
 thos goodes to another people that hath no nes
 de of theym/yet to y which people soche goodes
 are forfendid. This shuld be called no almesse/
 but peruertinge of goddes ordinaunce/and the
 destruction of the state of secular lordes y which
 god hath approued in his chyrche. For as saynt
 Paule sayeth. Almesse dede shuld be ruled so y
 it were relouinge to thos y receiue it. And moche
 rather it shuld not be vndoynge of thos that do
 it. And therfore Chyst teachith in the gospell to
 do almes of the thinges that be nedeles or super
 fluite. And in this dede a man shuld haue res
 garde to the nede of him that he dothe almes to
 and to the charge of his owne house. What al
 mes was it then I praye you / to vndo the state
 of the Emperoure/ad to make the clarkes riche
 with his lordshippes/uamelv syth Chyst cons

ij. Cori.
 viij.

Qd si
 perest da
 te elemo
 sinā. Lu
 ce. xiiij.

firmyd to þe Emperour his state / with tho thinges
that longer herto / notwithstanding at that
tyme the emperoure was herhen. And he hath
forfendyd expresly hys clergy in worde & in exā
ple soche lordshyppe. And as thys was no affe
mes / so we mote saye of other kynges / dukes & ad
erles / barones and knyghtes that are vndone
hereby / & the clerkes made ryche and worldly lor
des with theyr goodes. And though it had be
so þe clergy myght hane occupied thus wor
ldly lordshyppe / & also though it hadde be no de
struction nor appeyrynge of any other state / yet
it hadde be no affmes for to geue to theym so
che goodes / wherfor it may be ryghtfully saye
de. No man may put a nother grounde besydes
that is put / which is Christe Jesu.

Here we may se by the grounde of þe gospel
and by the ordynaunce of Christe / that the clers
gye was sufficiently purueyd for lyuelood. For
god is so perfyte in all his werckynge / þe he may
ordeyne no state in hys chirche but yf he ordeyne
ne sufficient lyuelood to the same state. And this
is open in goddes lawe who so takyth hede / and
that vnder euery lawe of god / as vnder þe lawe
of innocencye and of kynde / vnder þe lawe geue
by Moyses and also vnder þe lawe geue by Chri
ste. In þe tyme of the state of innocencye we knowe
we well by beleue þe god hadde so ordeyned for
man kynde that it shuld hane hadde lyuelood
ynough withoute any tedious laboure And of þe
lawe of kynde / Christ speakyth in þe gospel sayen *Mat. vñ*
gethus All thynges þe ye wyll þe other men do

Deute.
rv.

to you/do yeto theym. And yf this lawe hadde
be kepte ther shuld no man haue bene mysche-
uouusly neddy. And in the tyme of y^e lawe geue by
Moyse/god made a full ad a sufficient ordys-
naunce for all his people howe & wher by they
shuld lyue. For he dealyd y^e lande amonge the
laye people and he assygned y^e fyrst frutes & tys-
thes to y^e prestes & deakenes. And all though y^e
he wold y^e ther shuld be all waye pooremen in
y^e lande of ysraell/yet he made an ordinaunce
agaynst myscheuous nede. And comandyd all
the people that ther shuld be in no wyse a nedye
man and a begger amonge them as it is wryt-
ten. And so in this lawe he ordeyned sufficiēts-
ly ynough for his people. And in y^e tyme of the
newe lawe chryste assigned y^e secular lordshyps
pes to temporall lordes as it is taught before/
And alowed y^e comonte her lyncleod gotten by
true marchaundyse & hus boundrye & other cras-
tes. And in worde & ensample he taught his
prestes to be proctoures for nedye people & poor-
re at y^e ryche men/& specyfied thes poore / & tau-
ght howe they that were myghty/ shuld make a
purueaunce for soche poore folke y^e they were not
cōstrayned by nede for to begge/ as great clers-
kes marcke vpon thes wordes of y^e gospell whe-
re chryste sayeth thus. Whan thou makest thy
feast/ y^e is of affmes/ call poore people/ seble/ las-
me & blynde. He sayeth not lett soche poore men
call vpon y^e/but call thou vpon theym meanyn-
ge in y^e/that thou shuldest make a purueaunce
for soche people/ y^e they be not myscheuously fau-

Luce.
xiiij.

eye. And for y^e clergy he ordeined sufficiētly / tes-
ching theym in worde and ensample howe they
shuld holde theym appayde with lyuelood and
hylynge mynistred to theym / for they: true las-
boure in the gospell as it is written before. Of
this than thou mayst se howe god in all his la-
wes hath sufficiently ordeyned for all y^e states
that be founded and approuyd And howe it is
agaynst y^e goodnes and wysdom of god / to or-
deyne any state / but yf he ordeyned sufficient ly-
uelood therto. Syth than this ordenaunce of
god was sufficient as well for the clergie as
for other men it semeth a foule presumption to
brynge in a newe & a contrarye ordinaunce of ly-
uelood for clerkes vpon the ordinaunce y^e Criste
hath made for theym before. Of y^e which ordy-
naunce / the clergie full many yeres after the
begynnyng of Chrystes chyrche / whan it was
best gouernyd / held theym well a payde. For
this meaneth that Chrystes ordynaunce was in-
sufficient / and worthy to be vndone And yf we
take good hede / they hadde no more nede to pley-
ne theym of this ordynaunce / than hadde the
other two states of his chyrche / which vnto this
daye holde theym a payde with this ordynaun-
ce of chryst / were it fully kepte. And more sefir-
nes & ensuraunce maye no man make of any thin-
ge than chryst hath of his lyuelood to the clers-
gye For chryst not onely affermyth to y^e people
y^e he wyll not fayle theym in lyuelood & hylyn-
ge / but also prouyth this by argumētes y^e may
not be assoyled / So y^e they be true seruauntes

to him. For Chyſte meanyth thus in his argu
ynge there. Syth god ſayleth not bryddes and
lyles and graſſe that groweth in y ſelde/ neher
herben men. Howe moche rather ſhall he not
ſayle his true ſervanntes? And ſo this purne
aunce of perpetuall almes y oure clerkes ſpea
ke of/meanyth ſaute of beleue & deſpeyre of the
gracious governaunce of god. Syth than as u
is ſayde before /it is no almes to releue one
wretche & to make another or moore/ & to make thei
ryche wyth temporall lordſhippe/the which be
ne forſendyd to ſuche people & namely yf ſuche al
mes geuynge be deſtroyenge or appeyrynge of
any ſtate approuyd by God in his chyrche/it
will ſue that the endowynge of y clargye wyth
worldly lordſhippe/ought not to be called al
meſſe/ but rather all a myſſe/ or waſtynge of
goddes goodes or deſtroyenge of his ordinaun
ce/for as moche as the clargye was ſufficiently
ordeyned by Chriſte. For why /this almes that
clerkes ſpeake of here/made many wretches &
it was geuen to them that had no nede. And
thus it is empeyrynge not only of one eſtate of y
chy:che/but of all that of the which I ſpake in y
begynnyng. And ſo this almes geuynge hath
made all oure realme nedy/ye ad as I ſuppoſe
full nygh all chriſtendom full poore & nedy and
miſcheuous ouer that it ſhulde haue bene yf the
clargye had held them a payde wyth chriſtes
ordinaunce. But howe thorough this perpetuall
all a myſſe/that the clarkes call almes/chri
ſtes ordinaunce y vndō in ſome landes hoſty ad

in Englonde for y more party & it is lykely to be
all vndone in processe of tyme. For by a moresy
enge of lordshippes / y lordes be vndone in gres
at party. And many noble mē because they lack
for their owne parte through folishe giste of thes
ir aunceters be full nedy. Forthermore it may be
vnderstode of this processe / y withdrawing of
this lordshippes fro y clergy & restoringe agai
ne of the to the states y god hath assigned the
to / shuld not be called robbery of holy churche as
oure clerkes saye / but rather rightwise restitucio
of good wrongfully & theefly withhold. And ther
forether maye none othe or vowe binde any mā
to maytayne this best & destruccio of goddes or
dinaunce / & this great harmynge of Christes
churche. As y vowe of Zepte shuld not haue be
uude him to kill & sacrifice his owne doughter.
Ne the othe of Herode shuld not haue bounde
him to kill innocent Jhon. But as Zepte shuld
a broken his othe or vowe & haue offered a no
ther thinge that had bene pleasynge to god & ac
cordinge with his lawe: As saynt Austyne say
yeth vpon the same storye. So Herode shuld ha
ue broken his othe & a saved innocēt blood & so
re a repented him for his vnawysed swerynge.
And so shuld lordes now a dayes breake they
othes that they haue vnawysely & without coun
seyle of holy scripture sworne to maynteine this
theefte / y heresy & symony as it is proued befor
re / the which oure clerkes call perpetuall almes
And not sue their folishe dedes & othes y they
haue made to maynteyne this mischeuous per
e

Lofe well
upon this
reason

nerthinge of chrystes ordinaunce. For as the sta-
te of the clergie hath no power or leaue to ma-
ke the people or lordes to synne deadly or to des-
troye gods ordinaunce in his churche. So they
haue no leaue or power of god to counceile or to
constrayne in any case the lordes or y people to
swere for to maynteyne this endowge of y cler-
kes & religious folke/which is full great theste
heresy & symony/& wounder harmefull to chri-
stes churche as it is shewed in this processe & in
other witten before. But the lordes specially
shuld se here/what were pleasynge not to these
clerkes/but to god/& that shuld they do. For her-
to they be bounde by vertue of their office vpp-
peyne of dampnaciō. And there may no mā
dispenche with the of y bound stondinge her sta-
te. For no mā shuld put a nother grounde besy-
des that/y is put which is chryst Jesu.

And therfore me deme it a great synne to ge-
ue londe entayled by mennes lawe from y par-
sone or kynred that it is entayled to/ye although
it be so that the parsone or kynred that soche lan-
de is geuen to be nedye & haue leaue by goddes
lawe to occupye soche maner londe or lordship-
pe. And this is demyd full great synne among
the people not onely to the geuer but also to the
taker. For both they do dampnable wronge to
him that it is entayled to/as the people demyth
ye although it be geuen for good and true ser-
uyce that the receyuer hath done to the geuer
before/or elles by waye of almes of relenyng
e of the perone or kynred that it is geuen to. How

moche rather than I praye you without compa-
rison is it a greater synne/as well to the reacy-
uers as to the geuers/to take the lordeshippes/
the whiche god that hath fuff lordshippe vpon
all the world hath geuen by perpetuall lawe
or right to the state of secular lordes / and geue
this from the state to the whiche god entayled
this lordshippe to a nother straunge people off
a nother lyne/the which hadde neuer neade / ne
leane of god to occupye it. And yf priestes cleys-
metythes because god graunted them to y fyns-
red of leuy/yether argument is voide. For chri-
ste came of the lynage of Iuda / to whiche lyne
was no tythes graunted and so as men suppo-
se this entayle was not consermyd by churche &
his apostles to the priestes in the newe lawe.

Policro.
Lib. vii.

For Gregory the tenth ordeyned first tythes to
be payed to curates only. And yet they cleyme
so ferforth tythes that no man maye lawefully
withholde theym or ministre them saue they.

Nether they maye be turned or geuen to any other
state or fynred saue onely to theym. Allthongh
men wolde do that vnder coloure or by tytle off
perpetuall assimes. For this shulde be denyd of
the clergie a dampnable synne and destroy-
enge of holy church and sacrilege. How moche
rather is it then an hydeous & dampnable syn-
ne/to geue or to take awaye the secular lordship-
pes from the state of secular lordes / the whiche
god had geuen and entayled to them by the sa-
me lawe and right/by the whiche he hadde ge-
uen the tythes to the priestes in the olde lawe.

And this entayle was neuer interrupt nor broken
 vnto christes tyme & his holy apostles. And
 than they cōfermed this entayle by lawe so strōs
 geto the secular parte ȳ no mā (saue Antichriste
 & his disciples) may opely impūgne this entay
 le as it is shewed before. And so as no mā shul
 de presumio withdrawe withholde or turne the
 rithees from the state of presthod/as they saye/so
 moche rather shuld no mā presume by geuynge
 or takinge to aliene ȳ temperall lordshippes frō
 the state of secular lordes. And thus clerkes ha
 ue not so moche coloure to saye ȳ the lordes and
 the laye people robbe thē for as moche as they ta
 ke their temperalties in to ȳ handes of ȳ clergy
 hath neuer the lesse malice in it selfe. For as mo
 che as it is done by simulaciō of belones/ȳ whi
 che is double wickednes. For thus Lucifer rob
 bed Adā both of goodes of fortune/of kinde and
 yet dorbe the churche of thes thre maner goodes.
 For right as lucifer dyd this harme to Adam &
 Luc vnder coloure of lone & frendshippe & hel
 ping of thē: so do now this angell's & those ypo
 crites that transfigure thē selves into angell's of
 light/& deceyue ȳ people by false bebeste of he
 nely helpe ȳ they wil procure to theym for their
 goodes as they saye/& yf a bisshope & his colles
 ge or an abbate & his conuent maye not aliene
 fro thē any of ȳ temporaltes ȳ thei haue/nor ge
 ue to their founder any of thos possessiōs that he
 hath geue thē/whar neede that euer he haue/bou
 unde onely by a posityfe lawe or a tradiciō that
 they thē selfe haue made. And yf any soche lord

Gene. iij

shippes be withdrawn/aliene/ or taken fro th^e by rechelesnes of their predecessours /they ought on all wise/yeto the deathe labour to get y^e possessiones in to their bondes agayne as they saye. Howe muche more than shuld not a secular lord or a laye aliene fro him ad his yssue or fro the state of secular lordes/y^e secular lord shippes the whiche god hath lymyred to that state/ syth he is bounde by the lawe of kynde to ordeyne for his childern. And oner this he is bounde by goddes lawe to susteyne the state of secular lordes/the whiche is auctorised in the churche and his apostles. Of this peocesser than yf a man take hede he shall perceyue the falschep of this glose/whan our clerkes and religious folke saye that they hold thes lordshippes onely by title of perpetuall assimes. For certis syth these tythes and offerynges the which as I suppose counteruayle the secular lordes rentes of the realme or elles passe as it is fullytely/for though they belesse in one churche they passe in a nether and be sufficient for all the pooure in churche dome yf they were rightly dealed. Than it were no nede to amoyse se secular lordshippes to the state of the clergy. The which amoyseynge is vndoynge of lordes/a possesye of the clergyes. And yf this amoyseynge were not nedefull/ then were it no assimes as it is declared. And ouer the tythes and offerynges that be now off certeyne/the clerkes haue many grear & small perquysytes/the whiche smake of symonye and extortion. As the fyist frutes of vacante benes

freed/ prouynge of testaments and money for
halowenge of chapelles/chirches/chancelles/
and other ornamentes of the chyrche/and for sa
cryng of ordres/ad full many mo that for mul
titude may not well be numbred. for wellnigh
all theire blessinges be set to sale and to priis/
into chrystienynge and consumacion. Wherfor
re I may nowre saye as I sayde at the begynnin
ge. No man may put a nother grounde besyde
that/that is put/the whiche is Christe Jesu
The whiche grounde of luyngge churche graunte
vs to kepe that we maye scape the everlastin
ge paynes of hell. **A M E**

The husbandman.

Loe/norre by this treatyse may ye well se
That aforesaymes against the spiritualte

Men dyd mive/shewing or their vyces.

Also here after this auctour dothe tell

What great Jeopardie it is and perill

For priestes to be in secular offices.

Ye/and to lordes which against right

Suffre them therein or thereto exte

Prouynge it by their owne doctours & lawes

Gentilman.

I beseeche the rede for the the processe

That the people may serbest unhappenesse

Whiche make all the world soles & dawes.

Seynt Cipriane sayeth y by the counceile of

dist. xxi. bishops ther is made a statute/that all y bene

q. iii. ca. charged with prieshode & ordeyned in y seruyce

Cipriane of clerkes/shuld not serue but to the altar and

to minstre y sacramentes/to preache gods wor

de/ & to take hede to prayers and orysones. It is
for sothe written. No man being his knight
de to god: entryeth him with secular nedes.
The which oure bissshops & oure predecessours
beholdinge religiously & purueynge holsemly/
demethat whosocuer taketh ministres of y^e chur
che/ from spiritual office to secular/ that ther be
none offryng done for him/ ne any sacrifice bo
loured for his sepulture. For they deserue not to
be named before y^e altare of god in y^e prayer off
priestes/ the which will clepe awaye priestes &
ministres of y^e churche fro y^e altare. Thus sayeth
seynt Cipriane. Here me maye se how perelous
it is to y^e kyng & secular lordes to with helde any
prieste of christ in secular busynes. This is pro
ued thus. For every secular lorde by the lawe of
the gospell is gods bayly. But yf any bayly hy
red a workman with his lordes good and put
him to his owne seruyse/ he must be vntrewe to
his owne lorde. Right so is any secular lorde to
oure lorde Christ Jesu/ but yf he amende hym/
that taketh a prieste and putteth him in his se
cular office breakinge the beest of his lorde god
that comaundeth/ thou shalt reueyrt none other
mannes seruaunte. And he withdraueth hym
fro the seruyse of god and fro the keepinge of chri
stien mennes soules/ y^e which he hath taken char
ge of/ for which soules oure lorde Jesu Christe
toke flesche and bloude & suffered harde deathe/ &
shedde his owne harte blood. This perelous
deyng of secular lordes is bothe against gods
des lawe and mannes. It is against gods lawe

¶ Thi. ¶ for as seynt Paule saieth. No mā y is a perfyte
knight of god/as euery priest shuld be by his or
dre/etromedleth him with worldly deades & bus
synes. And for this ender that he may so please y
lordeto whose seruyce he hath put him selfe/ &
that is good. for soche worldly busynes in clers
fes is against their ordre. And therfore y apost
les said as it is writen in y dedes of y apostles /it
is not enē / vs to leue y worde of god & minstre
to boordes of poore folke. And yf it was vnequi
te as the apostles saide in their comone decree/
them for to leane y preachinge of goddes wors
de/and minstre to the boordes of poore folke:

Acto. vi

Liñ. iij. de
re. in fine

Howe moche more vnequite ad wronge to god
and man is it / preastes to leane contemplacion/
studye/prayer and preachinge of goddes wors
and ministryng to poore folke for the seruyce
of a secular lord? It is also agaynst the Popes
lawe / for he speaketh to a bisshoppe and byd
deth hym that he warne preastes and clerkes/
that they be not occupyed in secular offices ne
procurators of secular lordes deades & her goo
des. And yf preastes and clerkes be so boldeto
occupye them in soche busynes and if they fall
after by losse of lordes goodes / then sayeth the
lawe it is not worthy y they be holpe & socous
red of holy chirche / for the througth thei holy chir
che is sclandred. And saynt Gregoie wrote
to the defensoure of Rome in this maner. It is
toldeto vs that oure moste reuerēte brother Bas
syle y bysshoppe is occupyed in secular causes
and kepith vnproffitable moote halles. Which

thinge makyth him foule & destroyeth y^e reueren-
ce of presthood/therfore anone as thou hast rea-
ceued this mādemēt/cōpett him with sharppe
execucion to turne a gayne. So y^e it be not lesult
to y^e by no excusacion to tarye syue dayes/lest in
any maner thou suffre hym any lōger to tarye
therein/thou be culpable with hym agaynst vs
And so bysshoppes & other prestes be bounde to
teache & reforme lordes/to withdrawe theym fro
this synne & sharpely to reprove prestes & cura-
tes vnder thē y^e they occupye no secular office.
This is proued thus by y^e holy prophet Ezechie
ell sayēge. Yf y^e wayte or y^e watchmā se enemis
es come/& yf y^e people be not warned & kepe not
thē selues but enemies come & sle y^e people/thē
sayeth god that y^e people is takē in their wicked-
nes. And of y^e wayte y^e shulde haue blowen his
horne god will a re a countes & refeninge of the
bloode & of the deathe of y^e people. But nowe to
gostely vnderstandinge/ every bysshoppe shuld
be a wayte or a watchmā/to tell & warne besor-
re to all y^e people by his good lyuynge & teachyn-
ge y^e perett of synne/& this is y^e reason why byss-
shopes & other prelates & prestes shuld not be
occupyed with worldly deades & causes. For so
the occupaciōs & charges make prestes slepinge
ge & slombrynge in synne. And therfore it is
great perett to make ouer thē gostly waytes and
watchmē/as bysshoppes/parsones/ricarres/ y^e
bē sleepers in lustes of y^e fleshe & in flemebernes
& blinded with ponder of couetyse of worldly
deades y^e they nether cā ne maye kepe thē selves

Ezechie.
xxiii.

Malach. ii

ne no norther man. For of this perell and soche
other/a prelatethat hath witte and cunnynge
shuld sharpely reprove and warne all maner
men to the shedinge of his owne bloode as christ
did And yf he solcaue & blame not the he assen
tyth to their trespasses and synneth deadly. For
as sayeth Malach. Priestes lippes kepe cunnin
ge & the people shall aske the lawe of god of his
mouth/for he is the Angell of god/yf he kepe
well the ordre & degre of presthood. And there
for it is not lefull to any mā to drawe to secular
offices & busynes y messangeres of christe/that
hath so viterly forsendyd theym bothe in wor
de & deade secular offices in presthood. &c.

¶ Husbandman.

Syr: howe lyfeye nowe this old treatyse
Yf so be noble men wold it aduertyse

Puttynge a parte pryuate affeccion.

Shuld they not perceyue here cuydently

That the clergie dothe theym great iniury

Retaynynges thur temporall possessyons

¶ Gentrylman.

Nowe I promyse the after my iudgement

I haue not hard of soche an olde fragment

Better groundyd on reason with scripture.

Yf soche anneyer thynges myght come to lyght

That noble men hadde ones of theym a syght

The world yet wolde chaunge perauenture

For here agaynst the clergie can not bercke

Sayenge as they do/thys is a newe wercke

Of heretykes contriued lately.

And by thy arrestyse it appereth playne

That before oure dayes men dyd compleyne
Agaynst clerkes ambycyon so stately

C Husbandman.

Concernynge this treatyse and lyfe matters

I haue hard saye of my forefathers

Howe in kynge henry the. v. raygne.

What tyme as ye dyd specyfye

The clergye persecutyd the gospell fiercely

Causynge moche chryste people to be slayne

The kynge at the last hauynge informacyon

Thourough seruous consyderacyon

Of soche proper matters as this is.

Beganne to note the clergyes tyranny

And what temporalties they dyd occupye

Their spirituall state ferre a mysse.

Wherefore he determyned certeynly

To depriue them temporally

Of all theyr worldly gouernaunce.

Whos pretence/as sone as they perceyued

Amonge theym selves they Imagyned

To get the kynge ouer in to fraunce.

That whyles he conquer'd ther his ryghts

In england do what they lyst they myght

Theyr froward tyranny to falsifyll

Which counseil thus brought to passe

The kynge euer after so busied wasse

That he could not performe hys sayde wyll.

C Gentryman.

So moore I the/it was happye for the kynge

That by soche a colour they could hym brynge

From medlynge with that ease any more.

So: hadde he it ones earnestly begonne

They had put hym to a confusyon
Euene as they dyd other kynges before.

Husbandman.

What suppose ye they wold haue done?

Gentylman.

Mary/fyrst with a fayre interdycion
To coursse the lande as blacke as pytche.
Than to inhybyr saxenge and synngynge
Of mattyns/masse/and belles ryngynge
With churthen buryall of poore and ryche.
Besyde that precheres euery where
Shuld haue brought men in soche fere
By theyr threathynge exclamacyon.
That their malycious partye to take
Subgettes shuld theyr pryncce forsake
Contrary to goddes ordynacyon.

Euene as they dyd in hygh Germany
To the Emperour lewes of Bawerye

Whom Pope Thome sought to confounde
And so dyd the clergy as I vnderstande
Vnto kyng Thome here in Englande
To kyng Steuen/a Henry the secounde.

Husbandman.

They saye kyng Thome was poisoned
Becanse an halfe peny losse of biced

He sayde/he wold make worthc. xij. pence.

Gentylman.

Tushe that is a cast of theyr comon gyse
Soche infamy of prynces to denyse

To cloke theyr oune tyrannous vyolence.
For had denot kyng Thome gone aboute
From their temporaltees to put theym owte

He hadde bene longe after a lyues man.
But murder they neuer so shamefully
They can geue it a cloke full craftely

Sayenge/nobis non licet occidere quenquam
Whan they brennyd the newe testament
They pretendyd a zeale very feruent

To maynteyne onely goddes honour.
Which they sayde with protestaeyon
Was obscured by translacyon

In englysshe/cansynge moche errour.
But the trueth playnly to besayde
Thys was the cause why they were a frayde

Least laye men shuld knowe theyr iniquite.
Which through goddes worde is so vitred
That it were not possyble to be suffred

Yf to rede scripture men had lyberte.
Also after the same maner a fasshyon
Subtelly to colour theyr abhemynacyon

They destroyed cronicles not longe ago.
Which for cerreyne poyntes vnreuerently
Soundynge agaynst the kynges auncetrye

As they saye/were brent enerychone.
But for all that/they shulde haue been spared
From burnynge had they not so declared

The clergyes abhomynable excesse.
Husbandman.

I suppose then/that they vse the same wayes
In burnynge of heretykes nowre a dayes
Whom they pursue with great furyousnes

Gentilman.
No fayle/they perswade temporall menne
Thes heretykes(as they saye)to brenne

Hom
a m...

Least other good Christians they shuld infecte
But y^e cause why they wolde haue them rydde
Is onely that they: unhappynes nowe hydde
They dreede least they shuld openly detecte

Husbandman.

By my trouth it is nothinge vnlickly.
For let one lyue neuer so wyckedly
In abhominable scandalisation.
As long as he wil their church obaye
Nor refusynge his tithes duely to paye
They shall make of him no accusacion.
Howebye let him ones begynne to pynche
Or withdraue their tithinge an ynche
For an heretike they wil him ascite.
Wherefore I wonder moche of the temporalle
That in performynge the clargyes cruelte
To burne soche parsones they hane delyte.

Gentyl man It is no merueyl yf thou marcke well
The clargye sayenge y^e it is goddes quarrell
Their mischeuous murdre to execute.

Husbandman.

So they are not a knowen by their wyll
That it is their cause Christen men to kyl
But the faulte vnto other they impute.

Gentyl man.

Touchinge that/another tyme at lyeser
I shall shewe the more of their maner
But nowe I can not tary verely.

Husbandman.

Well saye yf ye may no longer abyde
Oure lord be your continuall gyde
Grauntyng y^e trouth to be knowen openly.

A compēdious

oldetreatyse/shewyng/howethatwe
oughtto haue the scripture in
Englysshe.

¶ The excusacyon of y^e treatyse

Though I am olde/clothed i barbarous wede
Nothyng garnysshed with gaye eloquency
Yet I tell the trouth/yf y^e lyst to take hede
Agaynst they: frowarde/furious frenesy
Which recken it for a great heresy
And vnto laye people greuous outrage
To haue goddes worde in their natyfe langage

Enemyes I shall haue/many a shoren crowne
With forked cappes and gaye croosys of golde
Whichto maynteyne ther ambitions renorene
Are glad laye people in ignoranceto holde
Yet to shewe the verite/one maye be bolde
Yf thongh it be a prouerbe daylye spoken
Whorhat tellyth trouth/his head shalbe broken.

¶ Vnto the Reader.

ORace ad peace: not that y^e woulde ges
nyth/but from god the father & oure
sauoure Jesu Christ with increace of
the holy spryt be with the and all char charste
y^e truthe. Amē. ¶ Cōsyderynge y^e malicioussnes

of oure prelatz & theyr adherentes whiche so furiously barke agaynst y^e worde of God/ad specis allye the new testamēt translatyd & set forth by Master Willia^m Tyndale/whiche they falsely pretend to be sore corrupte. That ye may knowe y^t it is only the inwarde malyce whiche they haue neuer had agaynst the worde of God. I haue here put in prynte a treatyse wyrtten aboute y^e yere of oure lorde a thousande foure hundred. By which thou shalte playnly perceyue/y^e they wolde yet neuer from the begynnynge admytte any traslaciō to y^e laye people/so y^t it is not y^e corrupte traslacion y^t they withstōde. For yf that were true theyd le belyes wolde haue had leyser Iⁿough to put forth a nother well traslatyd. But y^t is theyr owne myscheuous luyng e y^e mowith thē accordyng as Christe sayd Iⁿhoⁿ.iij. Every man that workyth euyl hatyth y^e lyght/ner comyth to y^e lyght lest his workes shulde be reproued. &c. Thus mayst thou se that bycause their workes are nought and not bycause y^t is euyl translatyd/they so furiously resyste the worde of god whiche is the trew lyght. For yet was ther neuer none translatyd but other with falsbed or tyranny they put y^t downe. Wherfore I exhorte the reder not to cōsydre & note y^e wordes but the matter. And praye to god to sende y^e rulers hartes to vnderstonde y^e trewth & further y^e same ad the god of all cōfōrte be with the A M E N

Thys treatyse more than an. C. yere olde
Declareth howe oure prelatys do ferre a mysse

Which of frowarde presumption are so bolde
To forbide the worde of god in englishe
For as the prophete saith blessed he is
That exercyseth him selfe diligently
In scripture night and day continually.

Psal. i.



Or to make vpon antichrist I take
the figure of king Antioche of who
me gods lawe speaketh in y booke
of Machabees / for right as
kinge Antioche came in the ende
wellnygh of y olde lawe / & breke
the booke of gods lawe / & compelled y people to
do manmentry. So now Antichrist y kinge of
clergy that lyen worse then herthen prestes / bre
neth now nygh the ende of y new lawe thenages
ly of Christe that is nygh the ende of y world / to
deceyne welthygh all the worlde / ad to proue y
seruauntes of god. For now god shall knowe
who will stande by his lawe / for Sathanas as
prophetes saye is now vndounde & harbe ben.
CCCC. yeres and more for to inhabit oure cler
gye / as he did the clergy of the olde lawe / but
now with no he more malyce. For as they dā
ned Christ so now oure bisschopes dampne and
bren goddes lawe / for bycause it is drawen into
our mother romage. But it ought to be (and we
saue shuld be) as we shall proue by open eunde
ce the rowe goddes helpe. First we take witnesse
of Boetius de disciplina scolariū / that sayeth
that childerne shulde be taught in the booke of
Seneca. And Bede expounderh this sayenge /

Ye may se
it is no no
nelters y
the bishop
pes burne
y gospel.

Reade ro
bynhode/
saye oure
masters;

and saythe that childerne in vertues shulde be
tanght. For the boke of Senek ben moralles
and for they be not tanght thus in there youthe
they cōtynue stiff enyff maneryd & be vnable to
conceyue the subtyle science of trouthe sayng / y
wise man is as a cleane myrour new pulished
Wisdom shal not enter into a wicked soule.
And moche is herof the sentence of Bede. And
Algasell in his logyfe saierh / the soule of mā is
a cleane myrour newe pulished in which is seyn
lightly the ymage of vertue. And for the people
haue not cunnynge in youthe they haue darke
soules and blinde with ignorance / so that they
profyt not in vertue but in falsnes & malice and
other vices / & moche is therof y matter. Syth
hethen philosophers wolden the people to pros
fyt in naturall science / howe moche more shuld
christē clerkes will y people to profyt in science
of vertues / for so wold god. For when the lawe
was geue to Moses in y mount of Sinai / god
gaue it to his people in ther mother tonge of E
brue / that all the people shuld vnderstande it / &
cōmaunded Moses to reade it to them vntyll
they vnderstode it / and so he did / as it is playne
Deute. xxxi. And Esdras also redde it in theire
mother tonge / from morowe vntyll none as it is
playne in the first boke of Esdras Ca. viij. And
he redde it apertly in the streate & the eares of y
people were intently geue therro / in so moche y
the people fell into greate weping for y mistes
ping of y lawe. Also gods lawe saith Deute. x.
xxij. that faders shuld make the lawe knowe to

their sonnes / & the sonnes y shulde be borne of
 the shuld ryse & teache these thinges tother son
 nes. And y holy apostle seynt Peter in y fourth
 chapter of his first boke speaketh after this man
 ner / sayenge. Whosoever speake / speake as y
 worde of god: & euery man as he hath receiued gra
 ce of knowinge / so minstre he forth to other men
 It is wrytten playnly in the boke of noumbres
 Chapter. xi. When the prophet Moses hadde
 chosen seuentie elders / and the spire of god
 rested on them and they prophesied. Two men
 besydes them / Eldad and Medad / prophesied
 in y tentes / & Josue the ministre of Moses said
 to Mos s / forbyd thou them. And Moses say
 de / what enuiest thou for me? Who shall let y all
 the people prophesie / yf god gyue them his spir
 ite? Also it is redde in y gospell y sayn et Ihon
 euangelist said vnto Christ / lorde we shall forbid
 one that casteth out spirites in thy name / which
 foloweth not vs. And Christ said do not forbid
 for who so is not against vs is with vs. And vn
 to the same agreyth well the prophesy of Iohell
 whiche seynt Petre preachinge to the Jewes
 strongly alleged as Luke recytereth in the secōde
 chapter of the actes of the apostles sayenge af
 ter this maner. That god nowre in the laste dayes
 shal shede out his spirite vpon euery flesch.
 For god sayeth your sonnes & daughters shuld
 prophesie / and your yong men shall se visions.
 And vpon whit sonday god gaue knowlege of
 his lawe to diuerse naciōs without any excepci
 ons in ther mother tonge / by the vnderstanding

moyses let
 red no mā
 to prophe
 sie.

Luce. ix.

But they
 saye only
 master do
 not: cā vn
 derstāde y
 scripture.

of one tounge. And of this it is notabyll suben
the laye people in the olde lawe had their lawe
inther mother tounge/that the lay englishe peos
ple in the newe lawe haue it as a^l other naciōs
haue/ syns Christ bought vs as he did other &
hath geuen to vs the same grace as to other.

For saynt Peter. Acti. xi. was reprovēd for he
had baptyssed Cornelij and his felowes that we
re herben men. And Peter answered and sayde
Yf god haue geovyn the same grace to them that
he hath to vs/who am I that may forbyd god?
As who saythe it lyeth not in the power of men.
Than who art thou y forbiddes^t y people to ha
ue gods lawe inther mother tounge? we saye y
thou art Antichrist himself. For Paule saierh. i.
Corin. x. I wilf every man to speake with touns
ges/more forsothe to prophesy/also he saith ho
we shall he saye Amen vponthy blessinge that
woteth not what thou sayst. Upō this saith doc
tor Lyre. Yf the people vnderstōde y prayer of y
priest it shall the better be ledde vnto god / & the
more deuoutly answeare Amē. Al. d. Paule saith
in the same chapter. I wilf rather fyue wordes
to be spoken to the vnderstāding of mē/then ten
thousand y they vnderstand not. And. lxx. doc
tors with other mō before the incarnation of
Christ translated y bible out of Ebrine into Gres
ke. And after y ascension many translated all y
bible in diuerselangages/ as into spanyshtoun
ge/frenshetunge/almanye/& italy /ād by many
yeres haue had it. It was hard of a worthy mē
of Almaynyethat y same tyme was a flēmyng

Here you
re owne
master Li
re yf ye wil
not here
Paul.

whiche name was James Merland which trans-
lated all the bible into flemyshe. for whiche des-
de he was scommed before the Pope of great
malice. And the booke was taken to examinaci-
on. And truly he approued it. And then it was
delyuerd to him agayn vnto confusion of all his
enmyes. Wostupfull Bede in his first booke
called de gestis Anglorum. chapter. iij. testeth
that saynt Oskold the King of Northumber-
lande asked of the skottes an holy bisschoppe Al-
dan to preache to his people/and the kyng him-
selfe interpreted it in englyshe to the people. Sys-
then this blessed deade of this Kyng is also
wed of all holy churche / whye not nowre ought
it as well to be allowed/a man to reade y^e gos-
pell in Englyshe to the people/sythen that seynt
Paule saith yfoure gospel be hidde/it is hidde
in the that shall be dampned. And he saith also
he that knoweth not shall not be knowne of god
And therefore venerabilis Bede ledde by the spi-
rite of god translated a greate parte of the bible
into Englyshe / whose originall es ben in many
Abbeys in England. And Cisterciensis. libro
v. chapitre. xxiij. saythe that the Euangely off
Jhon was drawen into Englyshe by the fore-
sayde Bede whiche Euangelye off Jhon and
other Gospels ben yet in many places of so olde
englyshe that skant can anye englyshe man reas-
der them. for this Bede reigned in the yere off
oure lord god. vij. hundred and. xxiij. Also Cis-
tercien. libro. vi. chapitre. i. saythe that kyng Al-
red ordyned open scoles of diuerse artes in Ox-

It feares
full saye
ge.

forde and he turned the best lawes into his mo-
 ther tounge and the Psalter also / he reygred in
 the yere of oure lorde god. viij. hundred. lxxij.
 And saynt thomas sayth super librum politicorum
 expounding this worde / barbarus / that barba-
 rus is he that vnderstandyth not y^e he readeth
 in his mother tonge. Wherefore the apostle saith
 If I knowe not the vertue of the voice to whome
 I speake I shal be to him barbarus / that is
 to saye / he vnderstandeth not what I saye / nor
 I what he saith. And so all the presices that vnder-
 stande not what they readyn by ther mother
 tonge be called barbarus / and therefore Bede
 did drawe into englyshe liberall artes lestie eng-
 lishmen shuld be come barbarus / hec Thomas.
 Also Lincoln sayeth in a sermon that be-
 gynnith / Scriptum est de leuitie. If any prie-
 ste saye he can not preache / one remedye is / res-
 signe herppre his benefyce. Another remedye if
 he will not thus / recorde he in the weke the na-
 fed terte of the sondaye gospell that he haue the
 grosse storye and tell it to the people / that is if
 he vnderstande laryn / and do he this euery we-
 ke in the yere he shall profyt much. For thus pre-
 ched oure lorde sayenge Ihoñ. vi. The wordes
 that I speake to you be spirit and lyfe. If he do
 not vnderstande laryn go he to one of his neigh-
 boures y^e vnderstandeth / which will charitably
 expounne it to him / & thus edifye he his flocke.
 Upō this argueth a great clerke & saith / yf he be
 lausfull to preache y^e naked terte to y^e people / it is
 also lefull to write & read it to the. Also sir Wil-

Resygne
 in no wise
 but apon
 a good pē-
 syon.

lii. Thorsby archbishop of Yorke did do draw
a treatyse in englishe by a worshipfull clerke/
whose name was Gattrike / in the whiche were
conteyned the articles of belene/the seven dedly
synnes/the seven workes of mercy/the .x. com-
maundmētes. And sent them in small pagines
to the cōmyn people to learne it and to knowe it/
of which yet many a cōpye be in england. Also
Richard the heremyte of Hampole drew into
englishe the Psalter with a glose and the lessons
of dirige and many other treatises/by the whi-
che many englesthemen haue ben greatly edify-
ed. And they bē cursed of god yf woldē let yf peo-
ple to be lewder thē they be. But many mē now
we belyfe vnto yf frēdes of Job/yf whiles they
enforced to defende god as they offended in hi gre-
uously. And though suche as be slayne do mys-
racles/neuertheles they bē synkyng matters.
This saith Richard yf heremyt expounding this
verse/Vt auferas de ore meo verbū veritatis vs
q3anaq3. And Chrysostom saith yf mē shuld deame
thē self to do great plesaunt seruice to god in fil-
ling of his people. Arbitratur se obsequiū presta-
re deo. &c. Also a mā of londō whose name was
Wyrnge had a bible in english of northē spea-
che whiche was seyre of many mē & it semyd to
be .CC. yeres old. Also it is knowē to many mē
in yf tyme of King Richard yf. ii. yf into a parlemēt
was put a bible by thassent of .ii. archbisschops
and of the clergy to admyt the bible that tyme
translated into Englishe with other Englishe
bookes of the exposition off the gospells whiche

The same
treatises
in yf church
over agai-
ste Lōdon
stone at th-
is houre.

This pro-
phesye of
Christ must
be fulfilled
take hede

whē it was harde and seyn of lordes and of the
comones. The duke of Lancaster Thon answered
thereto ryght sharpely sayenge this sentens
ce/we will not be refuse of all other naciens.

For sythen they haue goddes lawe whiche is
the lawe of oure belefe in there owne langage/
we will haue oures in Englishe whosceuer say
nare. And this he affermyd with a greate othe
Also Thomas Arundell Archebisschoppe off
Canterbury sayde in a sermon at wesimester/
at the buryenge of Quene Anne /that it was
more ioye of herethan of any woman that euer
he knewe. For she an alien borne hadde in eng
lishe all the.iiij. gospels with the doctours vpo
them And he said that she had sent them to him
to examen /and he saide that they were good &
trewe. And he blamyd in that sermon sharpely
the negligence of the prelates and other men.

In so moche that he saide that he wold leaue vp
the office of Chaunceler and forsake worldly bu
synce /and gyue him to fulfyll his pastoraill of
fyce /for that he had seyn /and redde in the bo
kes. And after this premysse he became y moste
cruell enemye that mighte be againste englishe
bokes. And therfore as many men sayne God
smote him with a cruell dethe as he didde also
Richard flemmyng bisschoppe of Lincolne. And
yet oure bisschops ben so it durate & so ferre stras
yed fro god that they haue no grace one to be
ware of a nother /but proudeley against all reas
sons & euidence of gods lawes / & doctours sen
tences / they brenne gods wordethe whiche has

Ypocrisy
is y nature
of all bi
shoppes.

Never tr
ust bishop
as longe
as he kee
peth his
possessions

the brought thy a realme to vndoynge for ever Wher is y
 but if godes grace be the more/ for thy cruell aūciēt blo
 deade is cause of pestilēce/hungers/warres/ad de y was
 that also this realme shalbe conquerd in short in englād
 tyme/as saynet Edward y kyng a cōfessor pro in these
 pbesythe in his booke y beginnith thus/Sāc dayes.
 tus Edwardus rex vidit spiritualibus oculis.
 And therfore it were good to the Kyng and to
 other lordes to make some remedy a gaynst this
 cōstitucion of Antichrist that saythe it is vnlaw
 full to vs englyshe men to haue in englyshe god Et nūc re
 des lawe/a therfore he brennythe a slethe the ges intels
 y maynteyne this good deade / a that is for de ligite crus
 fault that the kyng a lordes knowē not newy dimini
 not knowe ther owne office in maītenāce of god qui iudis
 and his lawe. For as sainet Austen saithe the catis tero
 Kyng with his knyghtes representyn the gods ram.
 hede of Churste/a prestes the manhede of Chri
 ste/Rex est vicarius diuinitatis/et sacerdos est
 vicarius Chusti humanitatis/hec Augustinus
 inde questionibus veteris et noue legis. ca. xci.
 And if the kyng desyer to knowe perfyrtly his of
 free/he maye fynde mē to stette to hym bookes
 that truly a perfyrtly shal enforme hym to doo
 his offic to the plesauce of god. But this can
 not be lerne of Byshopps for they enforme
 hym after Antichristes lawe and ordenaunce
 for his lawes nowre reignen. Yet agaynst them Bysshops
 that sayn y gossell in englyshe wold make mē will not te
 to erre/wote they well y we fynde in latyn lan a che aga
 gagemore herayfes then of all other langages inst their
 for the decre. saythe. xxiij. xciij. Quidam autem god their
 bely.

How
Antichrist
is cause
of all
heresies.

heretici/thattherebe founden sytty laten heresy-
fes. And yf me shuld hate any lagage for here-
sy the must they hate late. But god forbeder that
any lagage shuld be hated for heresy sythe mas-
nye heresyfes wer of y disciples of y apostles.
for saint Jhon saithe they haue gon out of vs
but they were not of vs. And Paule saithe it
behouyth heresy to be/ & antichrist makyth ma-
ny mo heresyfes then there shuld be for he siops
pythe so the knowyng of gods lawe / & punys-
beth so them that he knowyth y haue it/ y they
dare not come therof opely to haue trewe infor-
macion/ & thye makyth layemen y desyre & loue
to knowe gods lawe to goo to gyther in prynte
& coceyuen by theyr owne wyttes many tymes
heresy y whiche heresies in sturtye shuld be
destroyed/ yf men myght haue free comenyng
opely/ & but if this maye be had moche of y peo-
ple shall dye in heresy/ for it lyeth neuer in An-
tichrists power to destroye all englyshe bookes
for as fast as he brenneth/ other me shal dras-
we/ & thus y cause of heresy ad of y people that
dyeth in heresy is y frowardnes of byshoppes
that wyll not suffer me to haue opyn cemoning
and fre in the lawe of god and therefore they be
cowntable of as many sowlys as dyen in this
default/ ad are traytors to god in stoppyng of
his lawe y whiche was made in saluacion of y
people. And now they turne his lawe by ther
rowys of cruell constitucyōs into dāpnaciō of y people as
y tres it shalbe prouyd apon the at the daye of deme-
nstraciō for gods lawe saithe / Stabunt iusti in magna constā

Is not
this tur-
ninge y
rowys of
y tres
opraid

tia aduersus eos qui se angustauerunt, & qui abstulerunt labores eorum. &c.

For that the other **Reade**
men labore they brenne / & yf owre clergy wold **Sapient**
study wett this lessen of sapience to y ende / they **vi. q. vij.**
shuld morre rede therein theyr oune dāpnacion /
but yf they amend this default with other des
faulces. Saith the holy mā Ardemakam in
the booke of questiōs that y wurshupfull sacras
mēt of y alter maye be made in eche comē lāga
ge. for he saith so diden y apostles. But we co
uerth this / but y Antechrist geue vs leaue to
haue the lawe of owre belue in englishe. Also
they y haue cemonyd moche with y Jewes / sa
y they haue in every lāde y they be borne in /
y byble in ther mother tūge / y is Ebrewe And
they be more prynces therin thā annye men / ye
a wett y lewde mē as y prestes. But it is redde
in her synagoges amōgest y people of ther pres
sies to fulfyll ther prestes office & to y edificacis
en of y poraile / that for worldly busynes & siew
the maye not studye it. Also the. iij. enāgelistes
wrote y gospell in diuerse langages / as Ma
thee in Iurye / Marke in Italy / Luke in As
chaie / and Jhon in Asia. And all these wrote
in y lāgages of the same contreys / also Tebye
saith e hap. xij. that god disperged / spredde / or
scaterid y Jewes abrode among the heithen pe
ople y they resyngge vnto theym y merueilles
of gedde: they shuld knowe that there were no
ne ether ged / but god of Israell. And god or
dyned his people to belue his lawe wrytten
among them in ther mother tounge / vt patet

Ge. xvij. and Exo. xiiij. In so moche the befe of
 Judithe is myttré in Calde speche / vt patet per
 Hieronimū in prologo eiusdē. Also the bookes
 of Daniel / and of Esdre ben written in Calde /
 vt patet per Hieroni. in prologis eorundem / al
 so the booke of Jobel is in Arabyke and Syre
 speche / vt patet per Hieroni. in prologo eiusdē.
 Also Ezechieff the prophet prophesied in Bas
 bylon / and lefte his prophesye vnder the mother
 tounge of Babylon / vt patet per Hieronimū in
 prologo eiusdē. Also the prophesye of Isaie is
 translated in to the tounge of Ethiopie / as Hier.
 concludyth in primo prologo Gene. Then sys
 then the darke prophesyes were translated amō
 ge the hethen people y they myght haue know
 lege of god and of the incarnaciō of Christ / mo
 che more it ought to be translatyd to englyshe
 people that haue recciuyd the saythe and bouns
 den them selfe to kepe it vpon payne of dampna
 cion / sythen Christ commaunded his apesiles
 to preache his gospell vnto all the worlde and
 exceptyd no people nor langage. Also Eugen
 translated the byble out of Ebewe into Greke
 with helpe of other in the yere of oure lord god
 CCxxiiij. Also Aquila translated it in the tyme
 of Adria the emperoure in the yere of oure lord
 CCxxiiij. also Theodosien trasland it in y tye
 me of the perowre Comede. lviij. yere after Aquila
 / also Simacus traslated it in the tyme of the
 perowre Serene. xxx. yere after Theodosio. viij
 yere after Simacus it was translated the auer
 sor vnknown yn the tyme of Alexāder the em

Math. ci.
 xxviiij.

perowre/ And Jerometranslated it into latyn
vt in cronics Eistercien. li. ij. ca. xxxij. And af-
ter that Jerom had translated it into laten / he
translated to women moche of the bible. And to
the maydens Eustochia and Paula / he transla-
ted the bookes of Josue of Judicum and Ruth
and Hester / and Ecclesiastes / Jeremy / Isaie
and Daniell / and the. xij. prophetes / and y. vii.
canonyke epystylles / vt pater in prologo eorum
dem. And so all men maye se here by Jerom / y
it was neuer his entent to bynde y lawe of god
vnder his translacion of laten but by his owne
dede geuythe leaue to translate it into euery spe-
che / for Jerom wrytythe in his. lxxviii. epystle
to this man Alecta / that he shuld enforme his
daughter in the bookes of the olde lawe and the
newe / Also in his. lxxv. epistle he wrytythe to y
virgin Demetriadis / that she shuld for to encre-
ase her selfe in vertue rede nowe vpon one booke
fe / and nowe vpon another. And he specifieth
vnto her that she also reade the gospell / and the
epistylles of the apostles And thus Thenglyse
hem men desyre to haue the lawe of god in en-
glyshe / sythen it is called the lawe vndefyled co-
uerting sowlys into clennes / lex dñi immacula-
ta conuertens aīas / but Antechrist saith that it
is corrupte with y litteraſſe lettre y sleyth sow-
lys takyng his auctorite of Paule / that saith /
littera occidit spiritus autem uiuificat. That is
the lettre of the ceremonies of y olde lawe sleyth
the Jewes / and them that nowe osen them / but
the spirit of the newe lawe quyknethe trewe

But my
lordes say
y it mas-
keth men
heretikes
and pers-
uerterh
soules.

Christen men / sythen Christ saythe my wordes
des ben spritte and lyffe. Also wete ensam-
ple of holy virgyns to loue to reade the gos-
spel as they diden / as Katheryn / Cecyle / Lus-
cye / Agnes / Margaret / whiche alegyd the
holy gospel to the infidels / that slewe them
for the keeping therof. Of these foresaid aucto-
rites it is prouyd lausful / that both men and
women lausfully may reade and wyte gods
lawe in their mother tonge / and they that fors-
fenden this they shewe them selves heyers and
sonnes of the first tormentors / and worse / for
they shewen them selves the veraye disciples of
Antichrist / whiche hathe and shal passe all
the malyce of tyrauntes that haue ben before
in stoppyng and peruertynge of gods lawe
whiche deade engendrythe greute vengeaunce
to fall in this realme / but yf it be amendid for
Paule saithe Roma. i. The wrathe of god is
shewyd from heuyn vpon cruelnes & vnyght-
fulnes of these men that with holden the trow-
the of god in vnyght wysnes / *Reuelatur enim
ira dei super omnem impietate et iniusticiam
hominum eorum qui veritatem dei in iniustis-
tia detinent.* Now god of hys mercy geue vns
to ouerfynge / and to ouer lordes grace of trewe
vnderstandyng to amende this defaulit pryncis
patty and all other / thei shal wemowe easely
to be amendid. For vntyl it be amendid there
shal neuer be rest and peace in this realme.
What that syndy the or redy the this lettre put it
furthe in examinacyon and suffer it not to be

bydde or destroyed / but multiplyed for no man
knoweth what proffyt maye come therof. For
herthat compiled it / purposyth with goddes
helpe to mayntayne it vnto the deathe / yf
neade be. And therfore all chriſten
men and women / praye that y
worde of god maye be
vnbounde / and de
liuered from
the pos
wer of
An

tiſt / and renne amonge his people. Amen.

¶ Emprinted at Warborow in the lane
de of Beſſen / by me; Hans Luſt /
in the yere of oure lorde. M.
CCCC. and. XXX.